



The Temple Artisan

AUGUST, 1916

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Mysticism and Social Science

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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Behold, I give



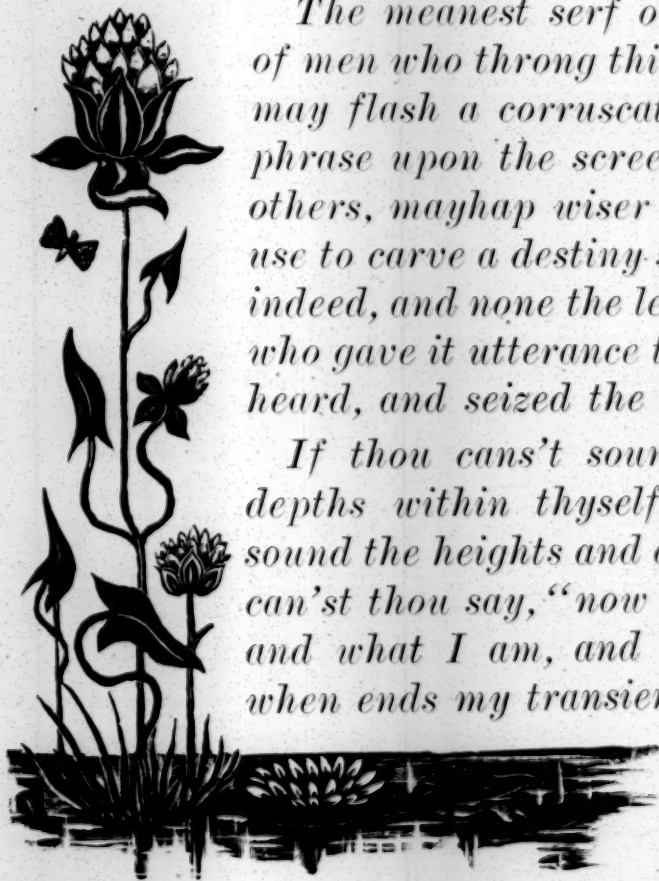
unto thee a key.

THE MYSTERY.

Thou speakest of the mystery of God, and all that God hath wrought of suns and worlds and spaces dark; but nowhere on the earth or in the heavens above, is aught of mystery so fathomless as is the heart and mind of man.

The meanest serf of all the multitudes of men who throng this universe of worlds may flash a corruscating gem in homely phrase upon the screen of thought which others, mayhap wiser men may seize and use to carve a destiny sublime. A mystery indeed, and none the less a mystery to him who gave it utterance than unto those who heard, and seized the gem.

If thou cans't sound the heights and depths within thyself, then cans't thou sound the heights and depths of God: then can'st thou say, "now I know in full who and what I am, and whither shall I go when ends my transient life."



PREPARE YE THE WAY OF THE LORD.

In times of old a great voice called,
 "Prepare ye the way of the Lord"!
 Prepare ye the way for his mystic day,
 "Prepare ye the way of the Lord"!
 And now again for Sons of Men,
 Comes the day of the mystic child.
 Cleanse clean your souls from fire of gold,
 For the fire of the Lord on High!

Strengthen the brain to bear the strain,
 Lest ye fail in the time that is nigh:
 For the fire of the Lord is fierce to the cold,
 Is the fire of the Lord on High!
 Ye stones from the rocks of ages,
 Come rampart the way of the Lord:
 For the tramp of his host rings clear on our coast,
 Coming to us from God!

He comes in might and triumphal light,
 And who shall bar his way?
 No power can stay in Earth or Hell
 The swing of his mystic sway.
 And Heaven on Earth, and a Land of Mirth
 He doth to his children bring:
 Then prepare ye the way! Prepare ye the way!
 Prepare ye the way for the King!

JOHN O. VARIAN.

Halcyon, Cal.

FROM THE MOUNTAIN TOP.

THE PROPHECY.

Crouched in its den, ears bristling, mouth slavering, the Great Bear waits;—its small eyes fixed on a single point where the King of Beasts with flashing eyes and lashing tail paws the earth in rage and fury. Fruitless its rage, for bound it is with chains of steel. Helpless to vent its fury, its desire to slay, to mangle and to crush its would-be victims, it cowers, knowing it dare not spring, for at its slightest movement in the direction of its age-long enemy, a horde of other forest ranging beasts would be upon it.

Silence—then a low, long-drawn growl from between the shut

lips of the Bear. The Lion's head lowers; its lashing tail hangs low; its claws are indrawn; its fury is stilled; for, in that growl of the Bear is a call to parley. Food,—much food,—toothsome food for body, and for vengeance, stands beyond the border of the stream which separates both Bear and Lion from the dainty morsel that slaving jaws would seize.

In majesty of bearing stands the Ox; stall-fed and lined with luscious fat. But, lo, there also stands before, behind, on either side, serried ranks of human beasts, armed with sword, with spear and battle ax. The Ox is theirs; they will not yield it up to beasts of lesser lineage; or to unarmed brother beasts; but they will listen and hold parley with them, and, mayhap, withhold themselves; mayhap make common cause against another foe now creeping through the leaves which line the forest floor. The Snake, with fangs now venom-tipped, glides swiftly, silently to sun-kissed rocks and coils itself to spring. The roar of Lion and the growl of Bear are hushed. They softly mutter to the Snake: "Uncoil thyself; we are thy friends and yonder stands a feast fit for the Gods. Join with us. Thou shalt sting the heels of all those human beasts thou seest now do guard the Ox. Lie low and wait the hour when we shall call to thee." "Ah! truly will I do this thing," with soft, low hissing, spake the Snake. Yet, in its treacherous heart it softly hissed: "Yes; I will lay me low, and loose my coils but still more venomously will I tip my fangs, yet more tightly will I hold the muscles of my spine. Truly will I sting the heels of those who guard the prey; but when thou hast slain the Ox, then will I crawl between thy feet, and thou proud Lion and crouching Bear, then shall feel my fangs and die. Then shall I and all mine own feast indeed on luscious food."

Swiftly through the azure vault of Heaven, with widespread wings and lifted head, swept on the Eagle, King of Birds, and darting fast o'erhead the Bear, the Lion, Snake and Ox and all the human beasts, it hoarsely muttered unto each: "No; thou shalt not work thy will for I shall tear thine eyes from out thy head, if so be thou shalt try to work thy treacherous will. And thou, O Bear, shalt feel my power this hour." E'en as he spake he bent and plucked an eye from out its furry shelter and flew aloft.

Screaming, in an agony of pain, the Bear cried to the Lion: "Free thyself and stand by me and none on earth or in the heavens can beat us down." "Coil up thyself, O Snake, and thou shalt have thy fill, for we are strong and thou art wise. No wisdom has the Ox and at our call will come unnumbered beasts of prey, e'en from the

ends of the earth, and none of all the human beasts who guard the Ox shall stand before our wisdom, strength and power."

Through forest and through stream, o'er mountain, hill and dale, from heights of Heaven and depths of Hell, came first the sound of quivering leaves, and soft bubblings of water, came sounds of thunder low, and flash of lightning bolts. Then came the Voice, a Voice sweet past all telling, setting hearts athrill with fear and longing.

"Cease, now I tell ye, cease your wrangling and your crying, your envy and your vengeful hunger for the slaughter of your brethren. Death, now, is nigh you all, and in the Tomorrows of Time I shall meet you: in newly clothed bodies ye then shall greet Me. Close to each other shall ye lay down beside Me, all hate swallowed up in the Love I shall yield you."

THE MULTITUDE.

TEMPLE TEACHINGS, OPEN SERIES. No. CXLVI.

In all quarters of the world today there are arising both true and false prophets. Unfortunately, among these prophets are many who are unintentionally voicing misleading prophesies, while others are unintentionally voicing truths. Old systems of philosophy are being torn to shreds and indiscriminately used in establishing new systems. New systems are founded on the false aspects of older systems, while the multitude, the unenlightened masses, confused by many theories of loud voiced demagogues who exploit them are led into many by-ways of thought. Many are repudiating former beliefs and are wandering like shepardless sheep into the morasses of irreligion; and in all the world of men there seems to be no one individual possessed of sufficient power and wisdom, and instigated by pure love of humanity, who is able to arrest their attention and compel them to listen to the truth which God is now uttering in no uncertain tones in all lands and among all people,—the truth that the present age is an age of transition, and old conditions are passing to make way for new. Therefore it is an age for silent watching. Heaven and earth are touching each other in travail, to bring to birth a new race, and a new religion and science in one. The new race will have the advantage of the knowledge of the seven-fold division of matter, force and conscibusness, and many other long lost truths. It can not be so easily deceived by false teachers as are the masses of the present race. As the evolution of the race


proceeds the psychic and spiritual senses of man will develop and the phenomena of psychic sight and hearing, and of dream and trance will no longer be subjects of mere curiosity or unbelief, and can no longer be so easily used by the unprincipled to lead their victims into immorality as is now all too often the case, by the teaching of some modified form of phallic worship, and thus arousing the creative centres to an unnatural degree; ignoring the fact that while such forms of worship may have been permitted on the downward arc of some earlier cycle, when a race was dying out, it would be an entirely different matter on the upward arc of a cycle which was bringing a new and a higher race into manifestation.

He who would truly benefit his kind should endeavor to realize somewhat of the divine plan—"the plan in the mind of God"—and work toward the materialization of that plan. But however great and pure his purpose he must recognize the fact in the carrying out of his purpose he might interfere as to time, place or position with some feature of the Divine plan, if some detail were fulfilled at once, and so be prepared to see all his preparations, his labor and efforts swept aside for the time being, and to do it without losing his equilibrium, secure in the knowledge that all that is divine in his purpose will surely be made manifest at the right time and place, and that he would be the gainer in the end, for no effort for good is lost or wasted.

For those who watch and guide the evolutionary forces into channels prepared for them there is no sadder sight than that which all too often meets their eye when those prepared channels—disciples of the Masters of the White Brotherhood—in their eagerness for more rapid advance are drawn by the wiles of pure mercenaries into some by-path and who as a result of specious promises of power and influence to be gained at little cost to themselves, wilfully embark on some questionable adventure, forgetful of the action of those irrevocable laws which are the fundamental principles of all true development,—the moral and spiritual laws of growth,—whether it be national or individual growth. Their natural karmic guides and leaders may be obliged to stand by and see them take the plunge which will throw them into the hands of the black brotherhood, unable to stay them for the reason that they have been given all requisite knowledge of the law of cause and effect, and have accepted their karmic responsibility for that knowledge. They are free to choose and must abide by their choice, for no man, no Master has the right to forcibly restrain them. Warning, entreaty,

command or example are useless when ambition has seized the reins of raging desire in a man.

The necessity for qualifying the word ambition is evident where the word is used to indicate a thirst for personal power and influence. Without the quality commonly termed ambition man would be an impotent, useless creature; but that quality is possible of modification, and it is modified by motive—in other words by the use to which he proposes to put the fruits of ambition, and by the methods he proposes to accomplish his purpose. While the world waits for that one who can sway the multitude, millions go down into darkness,—mayhap because you, or you, or you of those I now address have not risen to the point it was possible for you to reach, but have been stayed at a point where the personal self has overridden the selfless you which had started aright on the path of at-one-ment, possibly to be overtaken and cast down at some stage of the journey; for that one of whom I speak must be a link between two great divisions of life—the multitude and the Masters. It can not be either the Voice of the multitude or of the Masters. That one leader of humanity must stand, as it were, on a single point, with a hand clasping each division; and that point is the crux of the whole situation, for the average accepted disciple who has reached that point generally passes quickly over into an entirely new field, and he who can not pass it falls back into his former position. It is the point of the greatest renunciation,—the great sacrifice,—on which the Christs of all time have stood at some period in their long line of effort toward attainment. It is the point of your great Ideal, and for him who reaches it the reward now waits.

H—

THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

Fifth Stanza, Third Sloka (*continued*)

While the Masters possess an exact historical record of the races which have lived upon the earth since the beginning of this Manvantara, they are not at liberty to publish such data where it might lead to complications, and especially so when their records could not be verified by profane history.

Four continents have risen and sunk beneath the waves of the ocean or been made uninhabitable during the present round, and the fifth continent has now passed the middle point of its life line. It has

but two more cyclic rounds to remain above the bed of the ocean, or to be destroyed by fire, when it too, must pay the debt nature demands of all manifested form, and make way for another, a new continent; new in only one respect, for it will consist of the reassembled portions of an older continent, purified and made ready for a fresh life impulse.

As has been previously stated in these commentaries the present races belong to the fifth sub-race of the fourth root race, and even now the knell for the death of some of the divisions of this race is sounding interiorly, and the great creative forces are preparing the way for the birth of a new race, the sixth sub-race.

The Fifth Stanza of Theogenesis is exceptionally interesting, the missing Slokas of the same, would be of even more interest to the present humanity were they available. Without doubt they would be largely prophetic of the rapid changes which have already taken place or soon will occur in this age of transition—the Kali Yuga—and it may be for that reason that they are withheld.

To those who understand somewhat of the power of thought, and they are quite numerous in these days, one reason at least for withholding these Slokas is apparent. If the thought forces of a large part of the present humanity were turned in an opposite direction to that taken by the Karmic Lords—the Adjusters, in respect to some Karmic change, such concerted power might even interfere with some important action on the point of precipitation. This would constitute black magic and might put back the evolution of many units of the race for ages, even when wrong intent was lacking. It was by like means that the humanities of the Lemurian and Atlantean continent were led astray and afterward destroyed. As the progenitors of the sixth sub-race must spring from the now existing races of the earth it is reasonable to conclude that the missing Slokas might contain information which would lead to the discovery of some of the finer forces of nature now concealed from man, and such discovery might make far more difficult the higher spiritual development which is essential to the growth of the said progenitors. The danger would lie in the probable abuse of such forces by those ignorant of the results of such abuse. What might have been permitted in the last round of previous ages could hardly be allowed in the later cycles of the fifth and sixth rounds of an age in which were being evolved the units of a perfect race who were to found the great civilizations of the last round of an age.

Of course all this will seem problematical at best to those who

have neither understanding or belief in the teachings of the Great White Lodge; but to those who can reason from the standpoint of the action of the Masters under similar circumstances and in the face of similar events of a minor character our conclusions may not appear unworthy of credence.

It may be interesting here to call attention to the fact that having reached and passed the middle point of a great age the souls of the races now on earth and those who are to incarnate in the immediate future would come more peculiarly under the great universal testing forces—the Satanic forces—the elementary forces of destruction, while previously they had been more certainly under the elementary creative and building forces.

It is a well known fact that the higher the development of a human being, the finer and more subtle are the temptations which beset him, and the same rule must hold good in a race as a whole.

During the last 25 years of each century a new impulse is given to the life forces which have emanated within and which radiate from the plane of Buddhi. The units of a humanity who have reached a certain spiritual height commensurate with the spiritual influx pouring in upon the world during that short cycle, would recognize the nature of the same and profit by their knowledge. For these, the life forces would act constructively. Upon the portion of the souls of humanity who have steadily decreased in knowledge and power, or who have by persistent evil sunk beyond their power of rehabilitation in that period, the negative power of the same life forces would be brought to bear, and they would not be able to profit by that impulse. It is this class who always reject the Avatars who appear upon the earth and who are loudest in their condemnation of all that is pure and holy. It is these who cry "crucify him," to the law or to the mob, when their personal interests are threatened by the Avatar.

B. S.

IMMORTALITY.

"The Curtains of Yesterday drop down, the curtains of To-morrow roll up; but Yesterday and To-morrow both ARE. Pierce through the Time Element, glance into the Eternal. Believe what thou findest written in the sanctuaries of Man's Soul, even as all Thinkers, in all ages, have devoutly read it there; that with God, as it is a universal HERE, so it is an everlasting NOW."—*Carlyle*.

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EDITORIAL MIRROR.

The Seventeenth Annual Convention of Temple members will have passed into history by the time these lines reach our readers.

✻

Without doubt these annual convocations of Temple forces mould definite and substantial tissues of light into the soul structure of the Temple work.

✻

And the Temple Organism is the better and stronger for this concurrence of unified thought in the true fellowship of the Spirit of the Great Unifier—Love—the Christos.

✻

All those who may come with hearts attuned should assuredly be filled with the radiance of the Central Flame of the Great Lodge of Light, for at these yearly gatherings, in the Temple orbit, members are nearest the Sun—that is, the Master.

✻

Yet, unless we have eyes that see and ears truly attuned, and the heart to feel the Presence, we will not realize the Master though he stand at our elbow.

✻

“The Temple of the People stands for the Unity of all Life and the uniting of all people through Religion, Science and Sociology—thus establishing Human Brotherhood and Equality of Opportunity.”

✻

From the above clear and concise definition, it is evident that the Temple is a Universal Institution. As such it can have no fences built around it, for it must touch the Universal at every point, line, and surface of its Structure.

✻

The sole authority for Truth is Truth itself. All error is

unauthorized. In our quest for the Universal—for Universal affiliation with all the qualities of our Higher and Divine Self, we find that error is but a limitation imposed by relativity, which Relativity as our consciousness expands, finally disappears into the Illimitable Light of Absolute Truth.



Those who enter the Temple Sphere of Consciousness have unusual opportunity for developing the higher synthetic, sometimes called the universal or cosmic consciousness, through contact, directly or indirectly, with the Master Forces who inspire and ensoul it.



And the Key is unselfish Love and Service.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 137

CYCLES.

PART 3.

1. What is a cycle?

A. A cycle is a circle of time. Days, years, months, spring, summer, autumn, winter, are cycles.

2. What makes a cycle?

A. The ebb and flow, the appearance and disappearance of life. Tides of the ocean come and go. Rain falls upon the earth, is drawn up from the rivers, lakes and ocean, by the sun's heat to form new clouds, and falls again on the earth.

3. What determines the length of a cycle?

A. The force of the action in the beginning of it. If the force is great the cycle is great. If the force is less the cycle is short. Small cycles may be included in larger cycles, as days and nights are lesser cycles within a month and year. A year cycle is caused by the earth journeying around the sun. A day cycle is caused by the earth revolving on its axis.

4. Are there any cycles in our lives?

A. There are many cycles in our lives.

The flow of the blood stream from the heart through the body back to the heart again.

In breathing and outbreathing, sleeping and waking, eating and digesting of food, study and play, sorrow and joy all come in cycles. Each life is a cycle in itself. It begins as a child, passes through different stages of growth from youth to manhood or womanhood. Men and women have children of their own, and pass into other life to return again.

5. How do we know life returns again?

A. We know by studying the Book of Nature.

We see the same law in the growth of plants.

The plant comes from the seed, the seed from a plant before it, forming spiral circle after circle of seed and plant, seed and plant as the plant grows into the air and sunshine or the roots reach down into the ground.

In the seed the plant is sleeping. In the plant the life, waking. In the spring the sap is active, flowing. In the winter the sap is resting, sleeping. Each new cycle brings some new form of life.

6. Are there any larger cycles in nature?

A. There is always a larger cycle around a smaller one. New and larger ones are always being discovered.

Worlds, stars, universes move in great cycles of life and rest. A great cycle of life is called a manvantara. It is made up of hundreds of millions of years. A great cycle of rest is called a pralaya.

OCCULTISM FOR BEGINNERS.

SECOND SERIES. No. XXVIII.

FUNCTIONS OF THE GREEN RAY (Continued).

The Green Ray then as shown in the last lesson, is the third member of the Trinity, the Christos IN A UNIVERSAL SENSE, born from the mingling of the Blue and Yellow, its Father-mother, and which is sent forth as a spiritualizing intelligence to redeem the RUPIC or FORM CONSCIOUSNESS brought into existence by the Red Principle.

Whatever may be the conditions on other worlds, on this earth, the green energy is universally and incessantly working to bring form to a higher expression. This is the REASON WHY of the universality of the color green in nature and to which outer human intelligence corresponds.

It may prove of value at this point to introduce the teaching of H. P. Blavatsky on the color green, as given to the students

of the Eastern School of Theosophy while she was still on this plane. She says, "Inspecting the corrected rates for the vibrations of the seven primary colors, it appears that each color differs from the preceding one by a step of 42 or 6×7 .

462 Red	+ 42 =	504	} Third Octave of psychic color perceptions.
504 Orange	+ 42 =	546	
546 Yellow	+ 42 =	588	
588 Green	+ 42 =	630	
630 Blue	+ 42 =	672	
672 Indigo	+ 42 =	714	
714 Violet	+ 42 =	756	
756 Red	+		

The above is the Third octave of psychic color perceptions with which we are all familiar through impression on our retinas. "Now, carrying the process backward and subtracting 42, we find that the FIRST FUNDAMENTAL, OR GROUND COLOR IS GREEN, FOR THIS GLOBE. Thus:

— Green	} First Semi-Octave.
42 Blue	
84 Indigo	
126 Violet	
168 Red	} Second Octave.
210 Orange	
252 Yellow	
294 Green	
336 Blue	
378 Indigo	
420 Violet	
462 Red	

The Second and Fourth Octaves would be heat and actinic rays and invisible to our visual perceptions."

In a former lesson it was shown how in the process of growth of plant or other life, the Green absorbed the Red. Hence we can see the Christos-like redeeming functions of the Green Ray in the world of form. The Form principle—Red—is absorbed by the Green (Lower Manas). Lower Manas or Green is then absorbed by its Father-Mother Ray, Blue-Indigo and Yellow, representing Higher Manas and the Buddhic principles. THESE ARE UNIVERSAL PRINCIPLES AND TRANSCEND ALL FORM AND LIMITATIONS OF FORM.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

Reports of the proceedings of the Seventeenth Convention will be given in the September ARTISAN.

* * * *

Advance orders for "From the Mountain Top" in German will be received by the Halcyon Book Concern. Price \$1.50. The book will be out by Christmas if sufficient orders are received.

* * * *

Books recommended: On Astrology, "Astrosophia," by John Hazelrigg, price \$1.00 postpaid. On Devotion, "Meditation," by Herman Rudolph, translated from the German, price \$1.00 postpaid. Order from Halcyon Book Concern, Halcyon, California.

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